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Zion's Herald.

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THE CURRENT ISSUE.

The paper that will attract widespread attention in this issue is the first of a series of three articles on "The Great Problem," from the scholarly pen of Dr. Abel Stevens, who handles his vital topic in the original and cogent style peculiar to Methodism's historians.

"An Inquiring Spirit" asks the trenchant question, "Who are the Leaders?" and proceeds to discuss his subject in clean-cut, unmistakable terms, which will tend to brush away many reverential cobwebs and rudely awaken some sleeping, self-satisfied Methodist Episcopalians.

Pages 2 and 6 are devoted to League interests this week—choice and helpful reading being provided for the younger portion of the HERALD family. The President's Note Book will receive attention first. Rev. H. Hewitt has an interesting literary article on "Brownings Among His Poets' Corner." Our girls must not fail to read the selected sketch, "A Sister's Influence," and profit thereby. Rev. W. H. Meredith aptly describes "John Wesley's First Chapel." Bishop Vincent parallelizes the Epworth League and Epworth rectory. St. Botolph's "Side Book-shelf" is worth looking at; and Mr. Upton has gleaned and gathered into his corner a handful of news "Fresh from the Field."

The Sunday readings, "White and Red;" the prayer-meeting "Topics;" "Notes on Letters;" "Junior League;" and the stirring and suggestive story by Rev. George Shaver Butters with poems and selected material to make a profitable 6th page.

The "Memorial Service" on the late Rev. Dr. Joseph Cummings is reported on the 7th page. Editorial attention is given to the proceedings of the Presbyterian Assembly at Saratoga, and to the further deliberations of the General Conference of the Methodist Episcopal Church, South.

The Outlook.

The revenue cutters "Bear," "Corwin," and "Rush" will patrol Bering Sea the present season for the protection of the seal fisheries. Their instructions, however, will not be limited to the seizure of skins, and the silly farce of putting a prize crew of one man on board; they will proceed to dismantle vessels captured as poachers. That this will be forcibly resisted, and that bloodshed will result, is, of course, apprehended. It is to be hoped, however, that the exasperating controversy will be diplomatically settled before these extreme measures are resorted to.

The absorption of the St. Louis & San Francisco road by the Atchison corporation, which was officially announced last week, does away with the vexatious joint control of the Atlantic & Pacific railroad by the two companies, which has been exercised since 1886, and brings the entire system under one management. It secures, in addition, for the Atchison a line into St. Louis, and a consolidated line through the Southwest into Mexico. Further, as the St. Louis & San Francisco road taps the Gulf, Colorado & Santa Fe at Paris, Texas, a mere glance at the map will show how valuable a short cut this will give from St. Louis to tide-water in the Gulf of Mexico. The mileage of the Atchison now reaches 8,966, which puts it at the head of all railway systems. With its Pacific, Gulf and Lake termini, there is little doubt but that it will also long touch the Atlantic, and then if its finances are successfully managed, it will be difficult to find the superior of this magnificent system the world over.

Considering the conceded necessity of a reduction of the national revenue, and the past success of repeated congressional efforts to bring about an approximate parity of receipts and expenditures, the administration leaders are entitled to great credit in so promptly carrying through the House of Representatives a scheme for tariff revision. That the scheme is open to criticism in many of its schedules, is frankly admitted; that some industrial interests are seriously affected, cannot be denied—no readjustment is possible which does not jostle somebody—but there is this to be said of the McKinley bill: It protects the farmers, who constitute nearly half the population of the country, and whose grievances are entitled to relief; and yet, while duties are newly imposed or advanced for their protection (and the same is true of certain departments in the wool and iron interests), the bill is so drafted as to secure the desired reduction in revenue. It will, without doubt, run the gauntlet of the Senate without material change.

That the "age of aluminum" is shortly to dawn, when this metal will to a great degree take the place of steel, is evident from the fact that a process for reducing it has been patented by which it can be put upon the market at less than \$1 per pound. Only a few years ago it was worth more than gold; it is believed that in a very short time it can be furnished at twenty-five cents, and will inaugurate vast economic changes. Aluminum is very abundant, forming, as is estimated, one-twelfth of the crust of the globe. It is tough, malleable, ductile, non-tarnishable, readily alloyed with silver or gold, is sonorous, and a good conductor of heat and electricity. But its chief advantage is its lightness—about one-third that of iron. Ships can be made of it, engines built of it, and the former, by reason of its low specific gravity, will

have greatly diminished draught of water, and can be propelled at double the present rates of speed. There will be a demand for it for houses, passenger cars, bridges—in short, for almost everything for which wood and steel are now used. The "plant" about to be erected in Atlanta, to produce 2,000 pounds per day, will be the pioneer of an industry the extent of which no one can at present conjecture.

He then names two bishops, a professor of theology, and two college presidents, as nearest the point of leadership.

Another pastor, equally prominent, says:—

"I do not think that the men who are leading the thought in our church on the subjects named belong to the Methodist Episcopal Church. More and more our ministers and intelligent laymen are reading books composed by people outside of our communion. We have not a theologian in the church whose best book would command a sale of five hundred copies outside of the communion. I confess that I do not see upon the horizon more than two or three men who are likely to attract even general attention as leaders of thought. . . . The fact is, our system is not favorable to the development of first-class thinkers. Have we produced one such thinker during all the years of our history?"

A third responds:—

"We have few leaders, and few of these with any following."

He then names thirteen—ominous number—three bishops, two college presidents, two college professors, five professors of theology, and one editor, as possible leaders, and adds:—

"I am impressed with the paucity of thinkers as well as of issues in our denomination just at present. The Presbyterians have the floor to-day, with Congregationalists and Episcopalians close seconds."

Clearly enough, Methodism seems to this brother to be between seasons as to leaders.

A college professor says:—

"As to who shall be greatest in the matters you mention, I am quite at a loss. I doubt if any one is greatest, or even great."

And, finally, one whose service in the church has been long and honorable, writes as follows:—

"I am surprised at the effect produced by your question. I wonder if we have any minds that may be called 'leading.' At least I know few men to whom men look for opinions that they may follow them on either theological or sociological subjects. . . . has given the subject as much time as anybody, but is his study of the highest order, and will it mold public thought? I confess I cannot be confident. I like to read —'s books, but he is profound, original, leading? — is quite a scholar. So I suppose are —, —. I don't see the material yet in —. Some men hardly known to the world I rank high in ability, like —. The fact is you have 'stamped' me. I cannot make out the list. There is no Whedon, or Curry, now as there was a decade ago, and none in their places as 'leading.' Not an editor do I rank as a theological or sociological leader. It begets the thought in my mind that some young men ought to give themselves to profound theological studies—if not sociological ones. . . . There are young men scarcely known in whom I find the possibilities of what you ask, but it is yet unachieved."

Let it be understood that these are not the opinions of disappointed men. They, with many others whose words are not quoted here, are earnest ministers, themselves strong thinkers, and close observers of the signs of the times within and without the church. Several queries are naturally started:—

1. Are the general conditions of our time inimical to dominant personal leadership? It is often said we have no more statesmen. The general level rising, so that mountains seem less lofty than formerly? Would Matthew Simpson have been as great, had he been born in 1845 instead of 1811?

2. Do we possibly discern the leadership of thought only after the thinker is gone? Do not Wesley and Maurice and Arnold and Bushnell control thinking now as they did not in their lifetime? Perhaps we are too near to measure men justly. Especially in the close contacts of Methodism—by whose policy all men are declared "free and equal" whether they are really so or not—it seems not difficult for men to underestimate each other after the manner of 2 Cor. 10: 12.

3. Does officialism arrest the development of intellectual power? It can but retard scholarship. The "qualities that win" are those which make a man immediately serviceable, not those which make him permanently and profoundly influential in the thought world. It sometimes seems as though some men high in position among us might have become great had they been free from serving the tables as peripatetic bishops and presidents of callow universities.

4. It is an old story, this about the itinerant system requiring practical men rather than scholars or thinkers—but it is undoubtedly true. Who in the ranks has not felt it? Has the era dawned when in the young minister's mind must be stirred some ambition to excel in ways the results of which cannot be tabulated in Conference Minutes or paragraphed in the congratulatory column of the church paper? Possibly upon our chief pastors and professors the duty may rest of planning for young men of intellectual promise such adjustments of work as shall give to those whom the future will demand as leaders opportunity to gain the necessary equipment and to gather the essential force.

5. After all, do we need any leaders? Will no wheel-horses do as well? This depends upon the difficulties of the road, the condition of the coach, and the load we plan to carry. As a matter of fact, the average Christian of to-day is meeting with a thousand new problems of thought and life. The road over which the church must take its way must scale some high hills and find safe foundations in some boggy places. Under such conditions the team that draws most needs the inspiration and guidance of that which, less burdened, can keep ahead of the old and nearer to the new. Methodists are content with their theology, it is often said.

Quite true. And yet Methodists are considering many questions concerning which their standards give them no answers. The church of to-day is confronting social problems of the most tremendous import. Who is teach-

ings of any of our living men. . . . The fact of it is, we are not developing that sort of men. Our pastors are too busy, and the church demands practical men rather than scholars, and the most of our men have few if any ambitions outside of their parishes. There is a sort of unwritten law in Methodism against meddling in outside questions."

It is more than possible that some may not have observed the absence of leaders at present; that some may rejoice in the dearth of dominant minds, arguing therefrom the greatness of the church and the strength of the masses; and that others may explain how it has come about and can forecast for us the leadership future.

At least, the situation is not without its interest, and they who comprehend it might well address themselves to the task of explaining it clearly to others.

THE GREAT PROBLEM.

DR. ABEL STEVENS.

I.

THE whole civilized world is becoming almost tremulous with anxiety about the Labor Problem—the contest between wages and capital, the rich and the poor, work and wealth. Its phases are various, but their ultimate significance is identical.

The great May demonstration throughout Europe and America was only a passing indication—a notably peaceful one, upon the whole, let us thank God; yet profoundly significant to thoughtful observers.

Indisputably this question is to be the next great problem of the race; or, rather, it has already become one.

The Supreme and Irrepressible Question

of the social and political world. There will inevitably be much friction, perhaps some disastrous abrasion, in the process of its evolution, and most other great questions will be either eliminated or absorbed by it; chiefly the latter, I think.

And, finally, one whose service in the church has been long and honorable, writes as follows:—

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Geographically it is limited to Christendom. You find no traces of such a question in Turkey, Arabia, or Persia, among the Mohammedans; in India among the Brahmans; in Burmah, Siam, or China, among the Buddhists and Confucianists; or in any other non-Christian land. The classic republics, and even the Roman agrarian nations, had no intimate affinity with the essential idea of a Christian fact—a necessary evolution of Christian ethics and of our Christian civilization, notwithstanding the avowed skepticism and anarchism of many of its leading agitators and organizations in both Europe and America. I venture even to assert that

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THE MEANING OF LIFE.

We are sent into this world to learn the meaning of life. The present stage of existence is not, and never has been, satisfying to a single human soul. Its best conditions fail to answer the deeper needs of man. Something, we feel, lies beneath and beyond this mystery of birth, and toil, and decay, and death; something which we are to lay hold of, however imperfectly, as the secret of human life. And this partial solution, if we so regard it, of the mystery into which we are ushered here in this world, constitutes, according as we apprehend it, the meaning of life.

Here is a lesson for youth to learn — that the meaning of life is something not lying upon the surface, not to be grasped as the material facts of life are grasped, not to be easily harmonized with physical laws, with common experiences, with every-day thoughts. The meaning of life is profound, is mysterious, transcending. The longer we live, the more inexpressible, and yet the more real, it grows to be.

The natural tendency of youth is to lodge the meaning of life in material things. Before the soul has encountered very much of the mystery of life — of the unreality of what seem at first to be the most real things — it finds an almost adequate satisfaction in temporal experiences; and the danger is that the young man or the young woman will turn from the spiritual significance of life, as something too unreal and visionary, to the tangible and material. But as time flows on, the real meaning of life comes out, its spiritual significance unfolds; and, unless a false tendency has been established, the soul will turn from material to spiritual things for its full satisfaction. Happy is that one to whom the meaning of life is revealed in youth, whose whole course is Godward and heavenward, sustained by that faith which is "the substance of things unseen."

EGOTISM IN CONSCIENCE.

Every man's conscience is chiefly what he himself makes it. There is nothing more susceptible to education, or more conformable to the moral standard which the individual chooses to set up, than this same still-voiced monitor within the human breast. It is wholly false and misleading to contend that conscience is always pure and always right. It can be corrupted with amazing rapidity, and is only pure and right when it is kept so by pure and right thought and conduct. Like a lily, it is spotless until you smirch it; but once smirched, you cannot rub the stain out of the delicate tissue. Only the man who always obeys his conscience can depend upon it. The moment he has once argued it out of an original intuitive judgment, he has deprived it of its absolute integrity. Thenceforward it will be more or less erratic in its judgments, according as the man is more or less of a casuist in his dealings with it.

Naturally, therefore, the conscience tends to take the moral complexion of the man. If you know the character of the individual, you can easily anticipate the workings of his conscience. There is very little pure, original conscience in the world; it is for the most part sadly adulterated by the humors of men. Thus, when you see a selfish man, you may be very sure that his conscience pronounces selfish judgments; a careless man has a careless conscience; a severe man nourishes the bitterest of stoics in his breast; and an impure man finds the only solace for his vileness in a corrupted and excusing conscience. In all these cases it is the man who has made the conscience, not the conscience which has made the man.

But of all the evil qualities which a man engraves, as it were, upon his own conscience, egotism is the least excusable and the least endurable, because it assumes the right of moral legislation for other individuals. There are men who seem determined to make their consciences a kind of supreme court in the jurisprudence of

morals. They will pronounce arbitrary and final judgment upon the words and deeds of others as well as upon their own; and from their decisions there is no appeal and no escape.

Now, nothing can be more offensive or more unjust than this putting over of the individual standard upon other individuals, and assuming to say that this or that is necessarily wrong because it does not conform to the moral standard of the man who pronounces the judgment. It is as if a man who had had his nose broken in a brutal fight should insist upon pronouncing every other man whose nose had an irregular or crooked bridge a prize-fighter. There is just as much room for difference in cause in the one case as there is in the other. The same words or the same acts cannot safely be imputed to the same motives in all individuals. We must allow for those unknown factors which are supplied by the personal history and internal experience of the person who speaks or acts. No human being has any right to judge the conduct of another by his own personal conscience. There may be — and in almost every case there are — factors entering into the problem of which the self-constituted judge is totally ignorant. It is simply the egotism of conscience which prompts him to render a verdict in which he knows the testimony is insufficient. The man's self-assertiveness is so strong, in fact, that it gets the mastery of his conscience, and he becomes an egotist even in moral distinctions.

The only safe and proper rule with regard to the individual conscience is to let it operate for yourself, and no one else. God would never have given a separate conscience to every separate individual if He had intended that the same conscience should now and then do moral hack-service for two or three. To fall back once more upon a familiar feature for illustration: Consciences are like noses. It is just as unnatural for you to try to do another man's moral pricking with your conscience, as it is for you to try to do another man's physical breathing with your nose.

THE PRESBYTERIANS AT SARATOGA.

For the hour, the Presbyterian General Assembly, which met at Saratoga on the 15th inst., is the cynosure of all eyes. In that part of the theological heavens a great wonder appears; the most conservative religious body in Protestant America seems in a fair way to take its place at the head of the column of reform. The old may become the most improved brand of new theology, which would certainly surpass all the theological marvels of our century. The surprise comes in the fact that the doing in the assemblies of that great and honored denomination have been so much matters of routine as to attract little attention outside of the organization itself. Their work has been quiet, orderly, and along recognized lines. Perhaps no denomination has done so much thoroughly good work with so little blowing of trumpets; the substance rather than the shadow and show has been a main aim.

In an important sense that noble church belongs to the past. The old theology and usages have been cherished to a marked degree. In a volcanic age, when old creeds have lapsed, new theologies have been accepted, and religious organizations have been rent asunder by the heat and perusive force of advanced ideas, the Presbyterian Church has been one of the doctrinal things, amid this shaking of the earth and the heavens, which has remained theologically firm, and, as far as I might think, incapable of being shaken. All else might change, heaven and earth will surely pass, but who was bold enough to believe the words of the Westminster Confession could pass away? That edict expression of the older Calvinism was one of the things foreshadowed and constructed for the ages.

But the impossible has come. In the church of Witherspoon, Dickinson, and Davies, the fires of revolution which had long burned in the subterranean depths of religious conscientiousness, burst to the surface in force and flame, bearing down all opposition and burying beneath their hot currents all obstructions. The force of the outbreak is a marked feature in the movement. The boldness of the attack amazes the opposition; the professed disciples of Calvin curse the teachings which had been held sacred for two centuries. "One of the strangest phenomena of the times," says the New York *Observer*, "is the assault upon Calvin's theology from teachers in the Calvinistic churches. Such attacks as are now common in Presbyterian weeklies and ecclesiastical assemblies have heretofore been characteristic of those who rejected the fundamental propositions of Calvin's theology. Now there are theologians who accept the fundamental fact of his theology — the absolute sovereignty of God — and then repudiate its legitimate and inevitable consequences. It is strange still that such persons misconceive and misstate Calvin's own explicit declarations of the doctrines which he systematized with consummate skill and admirable logic. It is remarkable how Calvin fortified every proposition and definition. It seems as though he were endowed with preception to forecast and guard against the attacks of all coming time from all quarters. In the very hour when a great part of the world which had been hostile to his views had ceased the conflict, his positions are violently assailed by those who were ranked among his defenders."

But, in spite of the fortifications of Calvin and his successors, the iconoclasts dash boldly through the works and make havoc of the theological idols so long held in reverence.

Revision is the watchword of the Assembly. Other matters indeed are considered; some of them, such as the mission cause, home and foreign, and the improvement of the ministerial supply, of great importance to the welfare of the denomination; but the ear of the wider public catches only the notes of reform, which seem to prevail over extended areas of the church. Of the 213 presbyteries to which the overtures were sent, 133 returned affirmative answers, 66 negative, while seven declined to answer and seven more failed to reply, showing an ample majority in favor of revision. The moment the movement reached the Assembly, it struck fire and blazed out in heated debate as to the disposition to be made of the answers, which, after some parliamentary fencing, were referred to a special committee. If the Assembly shall approve the action of the majority of the presbyteries, amendments to the Confession will be prepared and sent down for their approval. The bone of contention in the case is a constitutional question. The minority, opposing revision, claim that a change in the constitution requires the vote of two-thirds of the presbyteries, while the other side deem a majority sufficient. There is perhaps little doubt that the majority will carry. The only ground the other side have for the claim of two-thirds is the fact that the constitution, of which the Westminster Confession forms a part, was established by a two-thirds vote; and they maintain that as many votes should be required to unmake as to make the instrument.

That some sort of revision will be the outcome of the agitation, is inevitable. The debate has proceeded too far to be checked. Just what may be the character of the outcome, it is too early at this writing to determine. Some wish simply to trim away the decayed branches, leaving the trunk, or fundamental principles of the Calvinistic system untouched; others would go much further. A new creed, in brief form and without the damatory clauses in regard to the final loss of infants and heathen, is the earnestly-expressed wish of not a few. The forward movement is marked by intensity and strength, and promises early and complete triumphs; but the inertia of an old and conservative body like the Presbyterian Church must be taken into account. The centripetal will hold in check the centrifugal force. The conservative members in all such cases of attempted reform have the advantage of the nine points in possession, and it is invariably difficult to dispossess them. The change secured may be much less than sanguine persons anticipate. Possibly they will compromise by retaining the basal principle of absolute sovereignty and excluding the reprobatory implications of that dogma.

That such a settlement would be final, no thoughtful man can well believe. The new departure would prove but the first stage in a long journey, or as the skirmish preceding the battle. How much they have undertaken even the wisest leaders in the conflict cannot know. That some of them are apprehensive of unforeseen dangers ahead, is evident from their words. "Back of the present line of the revision army," says Prof. Briggs, "another line is advancing which will demand a still greater revision, and they will get it, so sure as the work of revision by amendment begins." The work of revision has actually begun, and the denomination has committed itself to the current of reform which must bear it on to incalculable results. In such an enterprise there is no retreat; there may be difficulties ahead, there are still greater ones in turning back. What remains is to follow the law of reform and secure the best possible adjustments to the requirements of a new age and changed conditions. The Westminster Confession belongs to a ruder and harder age, where sovereignty and justice were the highest words. To bring such an instrument into debate in a period marked by social, political and moral melloration, is to discredit it, with the public.

The causes of this remarkable agitation are not far to seek. The noble men of that old church have felt the atmosphere of our century, so pervaded by the spirit of love and mercy and tenderness as to make the hard granite of sovereignty which could consign infants and heathen to hell without a tear, seem inappropriate as the central truth of the Christian system. Christ is the expression of love, and in a system which presumes to represent Him and the truth and grace to which He gave utterance, should find its corner-stone in that charity which suffereth long and hopeth all things. In producing this moral atmosphere, the teachings of John Wesley and his followers have been extremely influential. Even in cases where no direct attack has been made upon the system of Calvin, the holding forth of the freer and kindlier features of the Gospel has tended to the damage and shame of the older formula. The Arminian theology has been much better than theirs to preach, and our Presbyterian brethren, standing beside their Methodist compatriots, have found it convenient to try their hand at the new method. We commend their wisdom, and can only hope they may go on to perfection in so commendable an enterprise.

Twin Fallacies.

The treatment which the United States Supreme Court is receiving in the "original package" decision, furnishes a notable illustration of two tendencies in human thought. The first has shown itself in general condemnation of the Court. Now if there be a tribunal in our institutions for which the American public should be generously appreciative and grateful, it is this very body. It was the purpose of the founders of this government to provide an arbiter to which, in sea-

sions of doubt, and especially in the heat of partisan or sectarian passion, grave issues could be referred for calm and impartial judgment.

It is enough to say that the Supreme Court of the United States has in its history nobly fulfilled the purpose for which it was established. The obligation imposed upon the justices of the Supreme Court is to interpret the law in each case without fear, partiality or favor, relative to the consequences of a decision. A judge may often find the law in a case adverse to his own preferences or purpose, but he must in conscience formulate the law. For this only is he responsible. Looking at the "original package decision" in this light, what could be more unreasonable and ungrateful than to condemn the Court?

For another reason this should not be done. The general public should be educated to impose that confidence in this august body which it deserves and which the fathers so seriously and hopefully contemplated. The criticism which have been so flippantly offered do grave harm in leading the people to entertain unfounded suspicions concerning the wisdom and probity of the United States Judiciary.

As we pen these words, the following confirmatory sentence from a private letter by Justice Miller, have been brought to our notice:

"Many people like you, I think, have the idea that the Supreme Court is only bound in its decisions by the views which they may have of abstract moral right. But we are as much bound to decide according to the Constitution of the United States as we are bound by your conscience to a faith in the Bible which you profess to follow. If my views of the true meaning of the Constitution of the United States in a question before me are a judge of one of the courts of the country should not I have the same right to decide it as you have?"

The twin fallacy is the inference that the decision is to be harmful to the cause of temperance. It is probable that it is to give the best impulse to the cause of prohibition that could be given. Thus we have the following request:

"We confess to very great disappointment in the religious features of President Harrison's administration. He is a Christian man, an officer and a gentleman, a Sabbath-school teacher, the Presiding Elder of the Red Star Line, for Antwerp. Dr. Hamilton and party will first make the Continent, and then return to Great Britain. He will be absent until September. Our readers may expect to hear from him through our columns."

Education for the Pulpit.

As on many former occasions, the Presbyterians turn and emphasize again at Saratoga the importance of clerical education, and are reluctant to admit even subordinate members of the clerical force without the full advantages of academic and theological courses.

In this anxiety for a high standard they are undoubtedly right. In an age when the human mind is being roused and quickened, and when general intelligence is becoming widely diffused, the ministry must occupy advanced ground, or lose its grasp on the intelligent and educated class. The churches will be the ones who occupy their pulpits.

A trained and thoughtful ministry will draw about it and hold the better elements of society, while one wanting these elements of power and influence, however useful in certain directions, will fall to command the best.

The best education is required to deal with the doubt so prevalent in our time. Men are ready to attack the Gospel, in even its essential verities, and the man in the pulpit must be furnished with defensive as well as offensive armor. The time was when the masses believed, and all that was required in the preacher was an earnest exhortation to press on the conscience the importance of immediate decision and action. People now are not as ready to act. The opposers of the Gospel are often astute and courageous. They make attack with the weapons of reason, and must be met with those of equal temper. The old method of authority is outworn. There is no thunder in your anathema; even that of the Pope is a spent force and falls harmlessly in the camp of the nations.

As instructors and leaders in society, ministers should have the advantage of large and liberal training, insuring an education at once solid, thorough and manly. Without this they cannot instruct, mold and guide the advanced class of religious people. Standing at the head of the column they must give no uncertain directions to those in the ranks, especially as to the way of life. Whatever more he may be, the preacher should be a Bible man. He should know the contents of the gospel committed to him, and learn the best method of communicating it to others. The Presbyterians have furnished fine examples of good ministers, men well-trained, evangelical, earnest and devoted to one work. They have preached good sermons, and, in many instances, have drawn large and influential audiences about them. A grand element of their success has, no doubt, been the care used to secure a competent ministry.

The liberal education with the Presbyterians has, in some instances at least, been too exclusively a book education. The books are indispensable — the more book learning the better; but the well-furnished minister will have something more — a knowledge of men as individual forces, of the mysteries of human society, and of the currents of thought and enterprise in the business and political world.

As speaker, Rev. W. N. Brodbeck, was received with applause, of course, for the people always expect something good when he is called out, and in this they have thus far never been disappointed; and on this occasion he was at his best. His wit kept the people happy, and his story of the beginning and growth of the Woman's Foreign Missionary Society had just enough of the romance in it to make it interesting. Dr. G. S. Chadbourne, who had just arrived, was then called upon, and responded with one of those addresses which are so well known to all.

The editor presented the cause of the Freedmen's Aid Society to the Central Church at Brockton on Sunday morning, and the congregation responded with a contribution of \$100. Last year this church gave \$25 to this Society. This church is in a most prosperous condition under the pastorate of Rev. F. P. Parkin. The Sunday-school is thriving under its able and wise superintendent. The attendance on a recent Sabbath was 450.

An intimate friend has just told us, with much zest, of listening to a sermon by Dr. John Hall in his own church in New York, every part of the auditorium being densely crowded. The sermon, said the narrator, was the simplest and yet most interesting exposition, explanation and enforcement of a verse from one of Paul's Epistles. That was "preaching the Word," and such preaching is always refreshing, instructive and helpful. Why not more of it?

The *Christian at Work*, so alert as an observer, says: "The Epworth League is a growing factor in Methodism." This leads us to remark that we are greatly puzzled to understand why any Methodist church or educational institution should organize its young people into anything else than an Epworth League. This organization is Methodist in genius, trend, sympathies, and education. It is now fully approved and sustained by the denomination. Let Methodism be loyal to its own institutions!

Says the *Rocky Mountain Christian Advocate*:

"We hear it vaguely hinted that there are twenty-five ministers who think they could gracefully wear the cloak and carry the staff of a sub-bishop in the Colorado Conference."

The *Texas Christian Advocate* should call the attention of the public to the fact that Dr. S. F. Upshur's article in the current number of the *Methodist Review* on Dr. Durbin, is attracting most favorable attention. We hope that Dr. Upshur will be encouraged thereby to make greater use of his pen.

President Warren, of Boston University, will preach the sermon before the graduating class at East Greenwich Academy, on June 15, and Andrew Everett Hale will deliver the address before the gentlemen's societies, on the 16th.

"The gentle — the violent — pressure which used to be put on reluctant texts by theologians and preachers of all creeds to make them say the right thing, or to prevent them from saying the wrong, was as bad as the gentle or violent pressure put on heretics by the Inquisition with precisely the same object. There should be a conscience in the study as well as in the counting-house."

Dr. Emory J. Haynes, of Tremont Temple, shows his Methodist training in these expressive sentences:

"It is time to relate the camp-meeting. Chautauqua is superb, but the Martha's Vineyard of thirty years ago was better. The

camp-meeting made of the Western Reserve the Methodist Ohio of to-day. The camp-meeting in the south to-day is the death of the Church in that region. We must have again the camp-meeting orator. Oratory is always dear to me. No amount of reading can ever dislodge from the human heart the love for moving speech. The common people of our Anglo-Saxon race have always shown themselves exceedingly fond of thrilling public address."

The *Pittsburgh Christian Advocate* of May 22 prints in a supplement a historical sermon delivered by Dr. C. W. Smith, the editor, on "Methodism in Pittsburgh." The discourse evinces critical research into the

The Epworth League.
New England District.



MOTTOES.

Look Up. Lift Up.

"I desire a league offensive and defensive with every soldier of Jesus Christ." — John Wesley.
"We live to make our church a power in the land, while we live to love every other church that exalts our Christ." — Bishop Simpson.

WHITE AND RED.

(The following are selections, arranged for Sunday readings, illustrating the thoughts symbolized by the colors of the Epworth League.)

Sunday, June 1.
Ye are the temple of the living God. — 2 Cor. 6: 16.

Fling wide the portals of your heart,
Make it a temple set apart
From earthly use for Heaven's employ,
Adorned with prayer, and love, and joy.
So shall your Sovereign enter in,
And new and nobler life begin.

— Weizel.

There may be living and habitual conversation in heaven, under the aspect of the most simple, ordinary life. Let us always remember that holiness does not consist in doing uncommon things, but in doing everything with purity of heart. — H. E. Manning.

Sunday, June 8.

"Angel of the Spring-time," said she,
"Show me where to sow my grain.
Shall I plant it round my door-step,
Or afar there on the plain?"

"At thy feet!" the angel answered,
"Sow at once the nearest field!
First, thy doorway, then beyond it,
Let new fields' new furrows yield."

"Fill the nearest spot with gladness,
Fill thy home with goodness sweet;
Wider fields shall ask thy sowing;
If thou first sow at thy feet!"

"Thus for thee shall widening harvests
Wave their manifold grain,
Till the sixty-fold, the hundred,
Gild the dooryard and the plain!"

— Mrs. MERRILL E. GATES, in *Christian Intelligencer*.

Take courage, and turn your troubles, which are without remedy, into material for spiritual progress. Often turn to our Lord, who is watching you, poor frail little being as you are, amid your labors and distractions. He sends you help and blesses your affliction. This thought should enable you to bear your troubles patiently and gently, for love of Him who only allows you to be tried for your own good. Raise your heart continually to God, seek His aid, and let the foundation-stone of your consolation be your happiness in being His. All vexations and annoyances will be comparatively unimportant while you know that you have such a Friend, such a Stay, such a Refuge. May God be ever in your heart! — Francis de Sales.

Sunday, June 15.

Artist, range not over-wide,
Lest what thou seek be haply hid
In bramble-blossoms at thy side.

— Owen Meredith.

"What is my next duty? What is that which lies nearest to me?" "That belongs to your everyday history. No one can answer that question but yourself. Your next duty is just to determine what your next duty is. Is there nothing you neglect? If there nothing you ought not to do? You would know your duty, if you thought in earnest about it, and were not ambitious of great things." "Ah, then?" responded she. "I suppose it is something very commonplace, which will make life more dreary than ever. That cannot help me." "It will, if it be as dreary as reading the newspapers to an old deaf aunt. It will soon lead you to something more. Your duty will begin to comfort you at once, but will at length open the unknown fountain of life in your heart." — George Macdonald.

Sunday, June 22.

Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness — these cost very little, but are priceless in their value. Are they not the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blessed, by small kindnesses. — F. W. Robertson.

Years ago there was not a single thistle in the whole of Australia. Some Scotchmen who very much admired thistles thought it a pity that such a great island should be without that marvelous and glorious symbol of his great nation. He therefore collected a packet of thistle-seed, and sent it over to one of his friends in Australia. Well, when it was landed, the officers might have said, "Oh, let it in; is it not a little one? It is only to be sown in a garden." Ah, yes, it was but a little one; but now whole districts of country are covered with it, and it has become the farmer's pest and plague. It was a little one, but it would have been a blessing if the ship had been wrecked that brought that seed. Take heed of the thistle-seed; little sins are like it. — Spurgeon.

Sunday, June 29.

Are you shining for Jesus, dear one,
So that the holy light
May make others glad and bright?
Have you spoken a word for Jesus,
And told to some around,
Who do not care about Him,
What a Savior you have found?
Is your heart full for others,
That has guided your own glad feet?
Have you schooled the loving message,
That seems to you so sweet?

— Frances R. Haweis.

The dull weather, they say, is the best weather for battle; and sorrow is the best time for seeing through and conquering one's own self. Do not be afraid, I say, of sorrow. All the clouds in the sky cannot move the sun a foot further off; and all the sorrow in the world cannot move God any further off. — Charles Kingsley.

God looks not on the faces, but into the souls of men, and for His servants chooses the "pure in heart." — Anon.

ABOUT WOMEN.

Some 3,000 women of Greece have petitioned their government for public schools in which all female subjects may be educated in the liberal arts and industries.

At the Protestant Episcopal Convention of Massachusetts, recently, two women presented themselves as delegates. They were regularly appointed, but the convention refused to admit them because they were women.

The only woman in South American journalism is said to be a Wisconsin lady, the wife of a secretary in the Brazilian War Department. She is connected with the *Cidade do Rio*, edited by the great Brazilian abolitionist, José do Patrício.

Frances Willard has started a movement to secure a statue of Miss Susan B. Anthony. It is to be in the form of a portrait bust, and the intention is to have it ready in time for the World's Fair in Chicago. Either Harriet Hosmer or Anne Whitney will be asked to be the sculptor.

Little Helen Kellogg, of Alabama, came to Boston deaf, dumb and blind, and for some time has been at the Blind Asylum at South Boston, where she has made remarkable progress, exceeding in her readiness to learn even Laura Bridgeman. Some few weeks ago she was placed in charge of Miss Fuller of the Horace Mann School, and it is said that in a very short space of time she has acquired the power to express herself by words which are perfectly intelligible to every one.

The "Spectator" says in the *Christian Union*: "A new idea of the enlarged opportunities for women as workers came to me when I found that a piece of mechanical work was to be done for me by a young woman employed in a well-known establishment. It was a simple thing to do, but it required the use of tools, and the deftness and rapidity of the work-woman gave me a pleasant surprise. This suggests the inquiry, Why would not women find the watchmaker's trade quite within their physical capacity? There are other trades, light and remunerative, where the cunning hand of a woman might easily surpass a man's more clumsy fingers."

Miss Carrie R. Gaston, of Swarthmore College, Swarthmore, Pa., won the second prize of \$100 offered by the American Protective Tariff League for the best among one hundred essays on the topic, "The Application of the American Policy of Protection to American Shipping Engaged in International Commerce."

Mrs. Helen Allingham, whose husband, William Allingham, the poet, lately died, is the first woman to be admitted as a regular member of the Royal Society of Water-color Painters in England. Mrs. Allingham is a niece of Rev. Brooke Herford of Boston.

The New York Ladies' Guide and Chaperon Bureau, at 24 Union Square, East, provides lady guides at short notice, executes shopping orders, recommends or secures board and rooms for permanent or transient guests in hotels or first-class boarding-houses, and meets strangers on arrival in the city if desired, at moderate charges. Isn't such a Bureau needed in Boston, with a bright, energetic woman at the head of it?

THE CALL OF RALF WALDRON.

REV. GEORGE SHAW BUTTERS.

Nearly three years ago there was a remarkable revival in the Methodist church at Dixon's Falls. Neither the church nor the village were large, and yet the influence of the awakening was far-reaching in its results. More than fifty men, women and children had been brought to an outward manifestation of repentance. The pastor was a born evangelist, and found his element in a work of this kind. The strain on his enthusiasm and physical strength was so great that at the end of the seventh week he found himself prostrated by overwork. He was nervously exhausted. His physician prescribed absolute quiet, and would not even permit an interview with his official brethren that he might direct them in their efforts to continue the good work. But the Spirit who had inspired the revival was not wanting in this time of emergency. The people met and decided to continue the meetings, and this they did for more than three weeks. The power increased rather than diminished. The presiding elder preached on Sunday, and they conducted the meetings during the week. Four of the brethren took turns in leading the meeting, but the interest was so great that the meeting only needed a guiding hand to open and close the service and see that some of the modest and timid ones were encouraged to take their part in prayer and testimony.

One of the first converts in this revival was Ralf Waldron, a student at the village academy. In fact, you might say that he was the beginning of the revival. He went to the Friday evening meeting, and during one of the lulls which were very common at that time, arose and said that "he had that day decided to be a Christian, and wished that they would tell him how he might find Christ."

It was the pleasure and delight of that pastor and people to impart to that young man the information he sought, and he went to his home that night rejoicing in the conscious pardon of his sins. The next Sunday evening the meetings commenced and continued with the results we have stated. During this time there was a three weeks' vacation at the academy, and not an evening passed that Ralf was not at the service. He did not develop as rapidly as some of the other young men. He was faithful to his duty, and yet was so modest and unassuming that some of the more emotional brethren thought he was not improving his privilege in growth in grace. The pastor understood him, and was not at all anxious about his future. Conviction rather than impulse controlled him, and the pastor saw in that characteristic the most hopeful indication.

When the pastor was obliged to give up work, Ralf felt the power of a new conviction. This was so strong that it compelled him to put aside his natural timidity and assume the position of a leader. Before the revival there were very few professing Christians among the young people, but now more than half of the converts belonged to that class. In the weak and nervous condition of the pastor a prayer had often gone up from that sick-bed that the "lamb of the flock" might be safely sheltered from the cold and cared for by the tender hand of the "Good Shepherd" Himself. The prayer of the weak and suffering and disappointed man was being answered in the conviction working itself out in the mind of Ralf Waldron. One night when on the way home with his father after a meeting, which was in charge of the latter, he awoke up:

"Father, did you notice how few of the young people took part in the meeting this evening?"

"No, Ralf, I thought the time was all taken up."

"Yes, the time was taken up, but Harry Naylor and I were the only ones among the younger class."

"I really did not notice any difference from our ordinary meeting of late."

"Well, I did, and I cannot help feeling anxious. I wish our pastor was well, for I would like to talk with him about forming a League."

"I am afraid that such a movement at this time would hinder the revival."

"I am not, Father, for it seems to me that this is the time to organize the grand results

of this good work. The young people are feeling the need of some definite employment just now, and from what I have learned of the League from ZION'S HERALD, it is the organization for us and our church. And then the Young People's Society of the other church have already made propositions to three of our most promising young people to join their society, on the ground that we were without one in our church."

"Is that really so, Ralf?"

"Yes, it is, and they came to me and asked if I would not join with them. Of course I said 'No.' I also urged them to wait a few days, and we would probably have one of our own."

"There is a board meeting to-morrow evening, and I will present the matter then. I am very glad, my boy, that you take such an interest in your church. You will find that the more you do for the church, the greater will be your love."

Had it not been for the wisdom of Mr. Waldron in presenting the matter, there would have been considerable opposition to the formation of a League on the part of some of the brethren, who feared that it might prove a dividing line between the young and older people; but he presented the special facts that his son had made known to him. These were sufficient to overcome all obstacles, for these brethren were very sensitive to any encroachments on the part of the other church, for they had known for many years the embarrassment of losing members and strangers because of the social position and methods of their more wealthy neighbor. Ralf was informed that night that the board unanimously recommended the organizing of the young people into a League which should be loyal to the Methodist Episcopal Church. More that that, with the same unanimity, the board put the responsibility of this organizing into the hands of Ralf Waldron.

It was no easy task for one of his modest make-up. His determination and love for his church were so strong that they overcame his modesty, and at the academy that day and from house to house he gave notice of a meeting at his home to complete arrangements for the organization of a League. The older people thought it best to leave the young people to themselves in this work, and therefore the brunt of this responsibility fell upon Ralf. In this, also, his conviction of the need of the organization made him equal to the emergency, and he continued in his work until the League was formed, a constitution adopted, and officers elected. Naturally he was obliged to be the first president. His parents were pleased at the rapid development of their son during this period of formation of the new society. The warm-hearted class-leader who listened to Ralf's testimonies counseled him to be very careful in listening to and obeying the Divine voice. The converts were gathered into that League, and they found it a source of great spiritual help and strength. The active members were received as probationers in the church and commended to lay the foundations for a career of future usefulness by their faithful performance of the work assigned them in the League.

The special meetings were closed, but the interest continued in the church, and especially among the young people were there indications of true prosperity. When it was made known to the pastor, who was slowly gaining, that a League had been formed among the young people, he could not keep from exclaiming, "Praise the Lord!" His own plans had been anticipated. Four of the brethren took turns in leading the meeting, but the interest was so great that the meeting only needed a guiding hand to open and close the service and see that some of the modest and timid ones were encouraged to take their part in prayer and testimony.

The first service he attended after his illness was one of the devotional meetings of the League. He waited until after the meeting had commenced, and stole in quietly, taking a seat in a corner where he would be unobserved, save by the leader. This young man was so embarrassed at the presence of his pastor that he forgot the exact place of the passage of Scripture he was intending to read. He had been a Christian but a short time, and therefore was not familiar with the Bible. He had planned to read the 53d of Isaiah, but in his embarrassment he could not find it, and by seeming accident commenced to read from the 61st. He read a few verses, and then closed the Bible and told his religious experience. To him the opening of the meeting was a failure, but he was leading wiser than he knew. The pastor's heart seemed to be flowing out at his eyes as he listened to the tender and blessed words of joy and faith from the young people who had so lately commenced the service of the Lord. It was spiritual food to his hungry soul. The young people whom he had tried to feed were now giving the very bread of life to him. He noticed that Ralf seemed to be in a prayerful mood and had taken no part in the meeting except to pray at the opening at the request of the leader. After many had spoken he arose and said:

"There has been a burden on my heart all day. Since our League was organized, I have been asking my Saviour to show me the duty of very plain. I came to this meeting praying for light, and it seemed as if the Scripture our leader read was the word I needed. It may be a surprise to you, but I feel that the Lord wants me to prepare myself to preach the Gospel. Some way I have felt that I ought to decide the question to-day, and when the first verse of this 61st chapter was read, it seemed to me that it was an indication that the Lord had heard my prayer and shown me the path of duty. If this be my work, I want the Spirit of the Lord to be upon me. I desire that the Lord may anoint me to preach good tidings unto the meek. Oh, that He may send me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound!"

"Faith of our fathers!" Oh, the power! This stirred my heart in that brief hour! Come grief or pain, come life or death, I still would keep my father's faith. I'd walk the path he had trod, And serve, through life, a father's God.

"Faith of our fathers!" God of love, When hearts grow faint and footsteps rove Let this sweet, sacred memory Help us never close to Thee!

"Faith of our fathers! holy faith! We will be true to thee till death!"

It is a reckless mood I wandered on, And said, "The weary strife is done. I cannot struggle hour by hour, I sink beneath the tempter's power. Laugh then, ye fiends, the strife is done, Ye have the awful victory won!"

But Christ, in love and tenderness, Was waiting still to save and bless. He led my thoughtless footsteps near Where choirs were chanting sweet and clear: "Faith of our fathers! holy faith!"

We will be true to thee till death!

Faith of my father! Oh, what tears Came with the thought of other years! Amid the rush of worldly cares Had I forgot a father's prayers?

Though in rough ways my feet had trod,

Could I forget a father's God?

"Faith of our fathers!" God of love, When hearts grow faint and footsteps rove Let this sweet, sacred memory Help us never close to Thee!

"Faith of our fathers! holy faith!

We will be true to thee till death!"

— Santa Wilson Smith.

It was a time of doubt and fear;

Life lay before me dark and drear.

No kindly voice to lead me on —

I trod life's thorny path alone.

Satan was tempting o'er and o'er,

I could resist his wiles no more.

It is a reckless mood I wandered on,

And said, "The weary strife is done.

I cannot struggle hour by hour,

I sink beneath the tempter's power.

Laugh then, ye fiends, the strife is done,

Ye have the awful victory won!"

It is a reckless mood I wandered on,

And said, "The weary strife is done.

I cannot struggle hour by hour,

I sink beneath the tempter's power.

Laugh then, ye fiends, the strife is done,

Ye have the awful victory won!"

It is a reckless mood I wandered on,

The Sunday School.

SECOND QUARTER. LESSON X.

Sunday, June 8.
Luke 11: 1-13.
REV. W. O. HOWARD, U. S. N.

TEACHING TO PRAY.

I. The Lesson Introduced.

1. GOLDEN TEXT: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11: 9).

DATE: A. D. 29, November.

3. PLACE: Perse.

4. HOME READINGS: Monday. Luke 11: 1-13; Tuesday. Luke 18: 1-14; Wednesday. Matthew 6: 1-8; Thursday. Genesis 18: 20-23; Friday. Genesis 32: 24-32; Saturday. James 5: 13-20; Sunday. John 15: 1-8.

II. The Lesson Story.

Near the close of our Lord's ministry, He was observed one morning by His disciples to be engaged in prayer. It occurred to them that while John had taught his followers a form of devotion, they themselves—the newer disciples probably—had never had their aspirations moulded by any specific teaching on the part of their Master. On rejoicing Him, they made an earnest request that He should teach them how to pray; and He taught them that beautiful model which He had previously given to the Twelve, and which, whether lisped by the child at its mother's knee, or uttered with reverent tones in the philosopher's study, has been found comprehensive enough for the entire range of human wants.

Lest, however, the disciples should lose the benefit of this appointed medium of blessing through false modesty or timidity, the Master weaves for them a little story out of the familiar details of their every-day life. He pictures a traveler who, avoiding the heat of the day, and making his journey at midnight, arrives unexpectedly at midnight at the house of a friend. Unfortunately the host has no bread to set before his hungry guest. He slips out, and hastens to the door of a more provident neighbor, to whom he tells the story of his emergency and asks the loan of three loaves. But he is met by a cross and impatient rebuff: "Trouble me not! The door is now shut, and my children are with me in bed; I cannot rise and give thee." Most men would have suffered themselves to be repulsed by such an answer, but not so this man. If there had been no bread in his neighbor's house he might have given it up, but there was bread—bread enough and to spare—and he must have it. His friend's unwillingness to be disturbed must be overcome; and so he will knock, and plead, and give his neighbor no peace till he rises and grants the favor, not for friendship's sake, but simply because of the impudent pertinacity of the seeker. And then, by that beautiful climax of specific promises—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"—He not only confirms the teaching of the parable, but forever settles that vexing question as to whether prayer really affects God or only ourselves. Not content with this, He employs an additional and an *a posteriori* argument of inimitable beauty and force to strengthen His promise that true prayer will surely be answered. No one doubts a parent's love. A son may ask a specific favor of his father, and be sure of receiving the very thing he asks for, provided only he be wholesome and suitable. If he asks for bread, the father will not heartlessly give in its stead something entirely alien and inunutritious—something which, though it may resemble bread, is not bread, but may be only a stone shaped like a loaf; if the child craved fish, no parent would be so cruel as to offer in its place a serpent, which, though it might look like the desired fish, would strike with poisoned fangs the hand stretched out in confidence to receive it; or he might ask for an egg, and the father would not be so unfeeling as to cheat and imperil his son by presenting him a white, curled-up scorpion. And if this be so, if earthly parents with all their imperfections know how to give good gifts unto their children, *how much more* will the Almighty and Heavenly Father, out of the plenitude of His wisdom and goodness, grant the Holy Spirit—the Source and embodiment of all good things—to them that ask Him!

III. The Lesson Explained.

1. As he was praying in a certain place.—"The extreme vagueness of these expressions shows that Luke did not possess a more definite note of place or time. Probably Jesus was praying at early dawn, and in the standing attitude adopted by Orientals" (Farrar). One of his disciples—not probably one of the twelve; some disciple who had not heard the Sermon on the Mount. Teach us to pray.—The Jewish rabbis taught their disciples forms of prayer, and the Baptist had done so, but his form has not been preserved.

2. When ye pray, say.—As was seen by examining the Revised Version, the Lord's Prayer as recorded by Luke is the same as that given in Matthew's version of the Sermon on the Mount, only much abbreviated. Our Father (R. V. omits "our").—Nowhere else is this filial address taught. It was part of Christ's mission to assure men of the fatherhood of God. Which art in heaven (omitted in R. V.)—and therefore infinitely superior to the human relationship of a similar kind. An earthly father is circumscribed by his own weakness and ignorance; not so our Father in heaven. Hallowed be thy name.—The "name" of God includes all the revelation which He has made of Himself to man; all that we know about Him; His attributes and glory, so far as revealed; "a consecrated name, not to be lightly used in trivial speech, or rash assertion, or bitterness of debate, but the object of awe and love and adoration" (Elliot). They kingdom come—the kingdom of grace and glory; the predicted universal reign of the Messiah. This petition requires

of every one who offers it consistent efforts and a consistent life. Thy will be done.—The contest between man and his Maker is a contest of wills. Of Christ it was said, "Lo! I come to do Thy will, O God!" He alone in humanity has perfectly accomplished this petition. Bernard comments thus: "Thy will be done, in weal and in woe, in fullness and in want, in life and in death; in us, that we may become like Thee; by us, that the world may be conquered for Christ." As in heaven—"as by pure angels, so by men" (Schaff). The R. V. omits this petition.

I used to think the Lord's prayer was a short prayer; but as I live longer, and see more of life, begin to believe there is no such thing as getting through it. If a man is praying that prayer were to be stopped by every word until he thoroughly stopped it. It would take him a lifetime. "Our Father," who is almost a saint who can pray that. "The will be done—who can stand at the end of the avenue along which all his pleasant thoughts and wishes are blossoming like flowers, and send these terrible words crashing down through it? I think it is the most fearful prayer to pray in the world (Quoted in Biblical Museum).

3. Give us day by day our daily bread—a daily prayer for a daily portion, both for body and soul; teaching us dependence and trust; teaching us, too, to ask for a sufficiency, not for wealth; for a sufficiency for to-day, and not for to-morrow; teaching us, further, that it is right for us to bring our physical wants to the attention of the Great Provider. "The propriety of daily family prayer is suggested by this petition for our daily bread" (Schaff). The word rendered "daily" is found only here, and in the parallel passage in Matthew. It has been variously rendered, "needful," "requisite for our wants," etc.; and probably is equivalent to St. James' expression, "things needful for the body."

4. Forgive us our sins.—Matthew uses the word "debts," and this idea is implied in the next clause. For we also forgive every one . . . indebted to us.—On the ground of having ourselves forgiven others we are entitled to base our plea for personal forgiveness. We have no business to urge the latter unless we have complied with the former. The unforgiving are the unforgiven (Matt. 18: 34; Eph. 4: 32). Lead us . . . into not temptation.—Temptations exist, and are, indeed, useful to us for strengthening our faith and patience. We are therefore to "count it all joy" when we fall into divers temptations; but, on the other hand, we need to be conscious of our weakness, and with sincere distrust ask the Lord not to lead us into temptations more than we are able to bear; not to leave us to ourselves; not to expose us without showing us also "a way of escape." "Conscious guiltiness is the language of the preceding petition; conscious weakness is the language of this" (Williams). Delivered us from evil within us (R. V.)—all evil.

5. 6. He said unto them—resorting to a parable to show them that success attends persistency in prayer. Go unto him at midnight—because the belated traveler, making his journey in the evening to avoid the heat of the day, arrived at that late hour. Three loaves—thin barley cakes probably; one for myself, one for myself, and one in excess for the sake of courtesy" (Bengel). Friend of mine.—Whom encouragement do we find here to intercede for others; to state their needs, and solicit bread for their famished souls. I have nothing.—Even the deepest poverty was not held to excuse any lack of the primary Eastern virtue of hospitality" (Farzar).

7. Trouble me not.—The seeker had addressed him as "friend," but in the sharp annoyance felt at the intrusion, that word is omitted in the reply. Shut—fastened, barred, bolted. Children.—"The whole family—parents, children and all—sleep in the same room" (Thomson). Cannot rise.—The hour is unreasonable, and to rise would disturb the family.

8. Because of his importance—literally, "shamelessness." The applicant had no modesty, no respect for propriety, paid no attention to repulse. He kept on knocking until his neighbor rose. Abraham was similarly persistent (Gen. 18: 23-33). Ye that make mention of the Lord, keep not silence, and give him no rest; till He establish, etc. (Isa. 42: 6).

Though there is an aspect under which God may present Himself to us similar to that of the unjust judge and this churlish neighbor, yet is there ever this difference—that His is a saving neglect and unwillingness to grant, theirs a real (Matthew 21: 21; Genesis 32: 28). If selfish man can be won by importunate prayer to give, and unself man do to right, much more certainly shall the bounteous Lord bestow and the righteous Lord do justice (Trench).

9. Ask . . . seek . . . knock—three degrees indicated: asking with the lips; seeking with the heart, and with the use of appropriate means; knocking with faith, patience and importunity. A promise is attached to each act—the gift that is asked for being as to cheat and imperil his son by presenting him a white, curled-up scorpion. And if this be so, if earthly parents with all their imperfections know how to give good gifts unto their children, *how much more* will the Almighty and Heavenly Father, out of the plenitude of His wisdom and goodness, grant the Holy Spirit—the Source and embodiment of all good things—to them that ask Him!

10. Every one that asketh, etc.—A universal promise, from which no one can exclude himself because of a sense of unworthiness; an explicit promise, frequently repeated by our Lord, and with no other limitation than that contained in the context, and in James 4: 3. "God always answers the right kind of prayer, but in His own right way" (Schaff).

Joseph Cummings was born in Falmouth, Maine, the 3d of March, 1817. This was, to a day, three years before the approval of the act of Congress in accordance with which the District of Maine was erected into an independent commonwealth. He was, therefore, a son of Massachusetts, born beneath the banner of the Old Bay State. At that date Edward Cooke and David W. Clark had just entered upon their eighth year. Two years later Henry P. Torsey first saw the light. All these were born in the District of Maine, Commonwealth of Massachusetts. Add the name of Jacob Sleeper, born at Newcastle, in 1802, and who can attempt to estimate the debt of Methodist education to the sturdy sons of Maine?

In the year 1840, at the age of twenty-three, our friend was graduated in a class of twenty-seven from Wesleyan University, among his classmates were Loranus Crowell, John W. Lindsay, Joseph Denison, and other men of mark. The following six years he spent in the then flourishing Seminary at New Haven, Conn., Y. M., three of them as teacher of natural science and mathematics, and three as principal and teacher of the more philosophical branches. In the summer of the second of these years he took a bribe from a wealthy State—Miss D. S. Haskell, a lady of rare intelligence and singular adaptation to her new life-calling. In 1846 he joined the New

IV. The Lesson Illustrated.

1. "More things are wrought by prayer than this world dreams of. Wherefore let thy Risen like a fountain for me, night and day, For what are men better than sheep or goats That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer, Both for themselves and those who call them friends: For the whole round world is every way Bound by gold chains about the feet of God."

(Tennyson.)

England Conference, and was successively stationed at Malden, Chelsea, Hanover St., and Bromfield St., Boston. At the latter place, in 1853, he was chosen by the trustees of the Concord Biblical Institute professor of systematic theology. Before entering upon these duties, however, he was, in 1854, elected president of Genesee College, Lima, N. Y. (the predecessor of Syracuse University), and this office he held till 1857, when he was called to Middlebury he impressed the undergraduates that he was a cold, austere man, but I soon learned differently. In the administration he wished to make some changes. He was not arbitrary in his action. He summoned some of the undergraduates and asked their opinion, and told them that he would like their co-operation. We told him that we thought it would do harm, because it would not be well for those concerning whom the change was to be taken. He did not make it.

How his tenderness came out in the pulpit! I heard him preach in Charlestown over twenty years ago on the following text: "Said I unto thee, that, if thou wouldst believe, thou shouldest see the glory of God?" He went up into the sublime. I was convinced again of his great sweetness of spirit and tenderness of soul. And he was a man of convictions. He stood by them and defended them with all the strength of his soul. He had tremendous convictions, for example, on the subject of temperance. The fact that he had convictions, and stood by them, cost him his position at Middlebury. But in the long run the man of convictions will be victorious. Dr. Cummings is a grand illustration of this fact.

I was struck, also, with the fact that he seemed to be a living embodiment of the Scriptural injunction that whatever thy hand findeth to do, do it with thy might. He was a worker. From Middlebury he came back to pastoral work in New England. It was coming down, in a sense, and I asked myself: "How will he carry himself?" He threw himself body and soul into the work of the pastorate. Mr. James P. Magee, in the room yonder, said to me: "I never saw such an indefatigable worker. Why, he will walk five miles to get a half-dollar for the church debt." And at Harvard St. it was the same. He was ubiquitous. He would climb the stairway of some rookery to find and help some poor woman. His memory is fragrant among the humblest in Cambridge.

I like a man who can come down as well as go up, with grace. Joseph Cummings illustrated also the fact that the dead line of a minister's work, if he is consecrated and earnest, is the grave, and not at fifty years of age, as the newspapers declare. It won't take long to forget, perhaps, as it is natural always, that Dr. Cummings ever lived, but the power of his great life will ever live. His witness is in heaven, his record is on high.

Rev. Dr. D. H. Elia briefly said:—

I can only add that I have long loved Joseph Cummings as a father and friend, and honor him for the work and usefulness he gave to the church. My first impression of him was received from a third party. I learned from a devoted Christian lady who knew him well that he was laborious and conscientious in his absorbing care. He was a great力工, and was sixty-four years of age. Loyal hearts and strong hands welcomed him to his new responsibilities. In a single season his practiced eye had discovered the keys to the situation and had possessed himself of them. Quickly a great debt was lifted, all financial embarrassment removed, and a great enthusiasm for the University created. Public confidence became new capital, and from beyond the lines of denominational affiliation, as well as from within, came precious gifts and cooperations. So through all these nine years of his term at Evanston he had been adding building to building, department to department, fund to fund, until the monument to his memory is an institution unmatched in all the great commonwealths in the midst of which it stands. Well may beseath North Western cover her head in mourning this sad day!

The last time I met this man of strength was in the summer of 1887. It was in London in the halls of the British Museum. With him was the keen, intensely alive woman, of gracious presence, who since 1842 had shared his trials and triumphs, and made him so helpful and happy a home. He had reached his seventieth year, and the friends at Evanson, seeing that he had given himself no vacation since his coming among them, had presented him a handsome purse and insisted that he should take the time to re-visit Europe and forget for some months his absorbing care. I found him with English friends with whom he had spent a happy season in 1873. But though on such a furlough, he was taking no respite from his cares. His economy of time was as great as ever, and his indomitable will was even sweter and brotherly. He was a great player in his vineyard. In some of the humblest homes in Cambridge, to-day, where he labored, he is beloved.

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Review of the Week.**Tuesday, May 20.**

The French have won two recent victories over the Dahomians. — New Bedford carpenters decide to strike for nine hours and full pay. — The Supreme Court has decided against the Cornell University in the Fluke will contest. — One of the largest vessels of the new navy is to be named "Marblehead," in honor of the town where the American navy had its origin. — President Harrison commands appropriation sufficient to make a preliminary survey for a railway line recommended by the Pan-American Congress to connect the principal cities of the American hemisphere. — The United States Supreme Court sustains the constitutionality of the Edmunds Anti-Polygamy law, which, among other things, dissolves the Mormon Church Corporation and takes over a portion of its real estate to the United States.

May 21.

The Supreme Court of New York holds that the illegal Sugar Trust is dissolved by law and that no action is necessary.

The site for the Watkins Tower, the English rival of the Eiffel Tower, has been fixed in St. John's Wood, in the northwest of London.

The national conference of Boards of Health at Nashville urges upon Congress the importance of encouraging the planting of trees, the destruction of our forests having been attended by disastrous consequences.

Congressman Cannon says that the sections of the McKinley bill in relation to sugar will effect a saving of two cents and four mills on every pound of sugar used, which would be equivalent to about one dollar per year for every man, woman and child in this country.

Queen Victoria has appointed a little consultant Henry M. Stanley on his expert services. It is said that he will be allowed to become a British subject and accept the honor of knighthood. Burgesse Burdett-Coutts has started a subscription to purchase him a handsome residence. Miss Tennant, his fiancee, is 30 years old and the daughter of the late Charles Tennant, M.P., who left her abundant wealth.

Thursday, May 22.

The Secretary of the Navy to-day has accepted the dynamic cruiser "Vesuvius."

Capt. Thomas O. Selfridge will be the new commandant at the Charlestown Navy Yard.

Major Panitz, at his trial, denied that Russia was implicated in the plot against Prince Ferdinand.

Dr. John S. Butler, Superintendent of the Retreat for the Insane at Hartford, Conn., and formerly of Boston, died yesterday.

Nearly 1,300 enumerators of the census in Massachusetts have been appointed and will begin their work within two weeks.

The details of a proposed filibustering expedition to annex Lower California to the United States were revealed at Los Angeles, Cal.

The Presbyterian General Assembly agreed to appoint another committee to investigate the Publication Board scandal; the report of the Board of Foreign Missions was adopted.

The telegraph line connecting Tonquin and China, by way of Yen-Nan, capital of the province of the same name, has been opened for business.

The London Chamber of Commerce gave a dinner last evening in honor of Henry M. Stanley and his colleagues. Sir John Lubbock presided. Miss Tennant, Mr. Stanley's fiancee, was present.

Clarence F. Jewett, president of the C. F. Jewett Publishing Company, has disappeared. He is charged with embezzlement and over-issue of stock. Alleged crooked transactions involve \$75,000.

The Tariff Bill was passed by the House yesterday by a strict party vote, with the exception of Mr. Coleman of Louisiana, who voted with the Democrats in the negative. Mr. Butterworth voted aye. The vote was: Ayes, 162; nays, 142.

The Western Union Telegraph Company has secured control of the Bay State Telegraph Company for a term of 99 years, at a rental of \$12,000 annually. The Bay State Company has six copper lines from New York to Boston, and also wires south to Baltimore.

Friday, May 23.

Braintree celebrated yesterday her 250th birthday.

Walter K. Freeman claims that he and not Edison invented the incandescent lamp.

The "Rush" has been ordered to Alaskan waters to protect the seal fisheries.

Lightning struck a church in a German village and killed four persons and injured twenty others.

Emperor William has subscribed 20,000 marks to the Evangelical Missions for a hospital at Zanzibar.

J. M. Shellenberger, of Doylestown, Pa., a lawyer, was yesterday sentenced to 22 years in the penitentiary for forgery and other crimes.

The Marquis of Salisbury has criticised some of Stanley's recent utterances, and says they should not be taken as revealing the government's policy.

The woman suffragists yesterday, for the first time, secured a majority of the members of the Massachusetts House Judiciary committee to a favorable report on a joint resolution providing for a woman suffrage amendment to the Constitution.

The Chilian members of the Pan-American conference have filed their formal objection to the compulsory arbitration treaty adopted by the majority of the conference. Chili favors international arbitration, but regards compulsory arbitration as impracticable and dangerous.

Mr. Gladstone, in a letter on the licensing question, says that the mere introduction in Parliament of the license bill, which provides for compensation for loss of licenses, has already increased the value of publicans' property by probably £30,000,000. The measure, he says, is the heaviest blow ever struck at the cause of temperance.

Saturday, May 24.

The Atchison directors officially announced the purchase of the St. Louis & San Francisco Railroad.

The cruiser "Charleston" has been sent to Honolulu on account of possible trouble on the convening of the Hawaiian Legislature.

The United States Supreme Court decides that the execution of Kemmerer, the New York murderer, by electricity, will be lawful.

Queen Victoria is 71 years old to-day. She came to the throne June 20, 1837, and was crowned June 28, 1838. The Prince of Wales will be the 9th of next November.

The heaviest rain and electrical storm known in years passed over a large section of western Pennsylvania last evening. The loss is estimated at from \$25,000 to \$30,000.

Many of the Cherokee Indians, by written agreement, have consented to accept 60 acres of land in severalty and sell the remainder to the government at \$1.25 per acre.

The United States man-of-war "Pennsauk" arrived at New York from her trip to Africa. She had on board the party of scientists who went to the Dark Continent to observe the recent eclipses of the sun.

Gov. Goodell enjoyed a railroad ride on Friday from Antrim to Bennington and return, with no apparent fatigue. The Governor hopes to be able to preside at the next meeting of the Executive Council.

The Senate considered the Naval Appropriation bill, deciding in favor of repairs at the Boston Navy Yard. Senator Stanford advocated a new kind of currency. The House discussed the River and Harbor bill.

The Norfolk Club gave its closing banquet for the season at Young's, last evening. First Assistant Postmaster General Clarkson was the guest of the club and made a speech. There were also speeches by Lieut. Gov. Halle, Mayor Hart, ex-Gov. Long and Collector Beard.

In the Legislature yesterday the House adopted the amendments to the Meigs Elevated Railway bill and advanced it one stage by nearly unanimous vote; the Gas and Electric Light

Consolidation bill was engrossed. In the Senate the Nine-Hour bill was engrossed, after having been restored to the shape in which it came from the House.

Monday, May 26.

The city of Coolidge, N. M., was fired by tramps and destroyed.

Eight people lost their lives in Watuppa Pond, Fall River, yesterday, by the capsizing of their boat.

Lightning caused a dynamite explosion at Lucas, O., yesterday, killing two men and injuring 25 others.

Gov. Hill of New York has signed the bill prohibiting minors from smoking on the street or other public places.

Henry M. Stanley publishes in the London Times a very caustic reply to Lord Salisbury's tirade in the House of Peers.

George Francis Train makes his trip around the world in sixty-seven days, thirteen hours, three minutes and three seconds.

The Free Presbyterian General Assembly adopted resolutions providing for a committee on revising the creed, which shall report in 1891.

The Mohawk Valley was disturbed by a slight shock of earthquake yesterday, accompanied by lightning and heavy winds. No damage was done.

The Senate has restored the appropriations of \$50,000 each for the Boston and Portsmouth navy yards. The "Original Package" bill now has the right of way over the Silver bill.

THE CONFERENCES.

(Continued from Page 6.)

sumed the debt-raising. He so awakened the enthusiasm of the people that at the close of the service it was found that over \$1,000 had been subscribed during the day. Rev. C. U. Dunning, the presiding elder, then dedicated the building to the service of God according to the ritual of our church. At the services were, besides the Methodist pastors of the city, several from abroad, among them several old pastors. The day was one of rejoicing. The pastor, Bro. Ramsden, is worthy of great credit for the tact, energy, and persistence exhibited throughout this whole work. He has worked untiringly, and has won success. His people are deserving credit for the noble way they have seconded his efforts, and with the aid of others they now enjoy a beautiful church home. May the glory of the latter house be greater than that of the former!

THOMAS TYREE.

Concord District.

Rev. D. C. Babcock, of Lancaster, has been chosen president of the Coos and North Grafton Counties Bible Society.

Clemont District.

When the church at Bristol burned, and they began raising money for a new one, the ladies assumed payment of more than \$2,000.

By their industry they have paid every dollar.

They still feel that the necessity is upon them to labor, but they feel a strong spirit of willingness.

At the recent annual meeting of the ladies' society, they voted to lease a hall in the town in which to hold their sociables, one of which will be held every three weeks.

The new church will be ready for dedication in a few days. The hard-working pastor, Rev. Otis Cole, has entered heartily into the work of the fourth year. The new church is to be dedicated June 12. Bishop Foster is to be present and officiate.

The pastor at Portsmouth baptized two persons last Sunday by immersion.

VERMONT CONFERENCE.**Springfield District.**

Mrs. Mercy A. Morey Wilmet, aged 71 years and 9 months, died peacefully at her home in North Thetford, May 18. She leaves a husband, Alden Wilmet, and three children — J. Frank Morey, of San Francisco, Cal., Rev. L. W. Morey, of Lowell, Mass., and Mrs. C. Gilkey, of South Stratford, Vt. She was one of eleven children of Joseph Chamberlain, five of whom are living.

The house of Bishop of the Protestant Episcopal Church sent a communication to the Conference, asking it to appoint a commission to confer with the Protestant Episcopal Church, looking toward a union of the different wings of Protestantism into one grand army. The commission was not appointed, but there was objection on the floor of the Conference to the report of the committee on Fraternal Correspondence, which says: "Whatever barriers to this closer union may exist to-day, have not been raised by her [the M. E. Church, South], and can easily be removed by those who erected them, without the assistance of a commission from this body." To refuse to appoint a commission is one thing; to do it in a disrespectful, cold, unfraternal way is quite another.

Bishop Ninde of the Methodist Episcopal Church, was introduced, and invited to a seat on the platform.

A prominent feature of the last week or so has been the fraternal addresses. Rev. Dr. David J. Waller from the Wesleyan Methodist Conference of Great Britain and I

Rev. Dr. Samuel G. Stone from the Methodist Church in Canada; Rev. Dr. Frank M. Bristol, Chicago, and Hon. Robert E. Patterson, Philadelphia, ex-Governor of Pennsylvania, from the Methodist Episcopal Church; were all introduced, and spoke. Dr. Bristol's address was eloquent, rich in historical allusions, fraternal in spirit, and strong in its positions upon great and vital questions. It was not remarkable for its beauty, but we feel somewhat as we should stand before a bush of blooming roses, each one of which was beautiful and fragrant — we should scarcely know which to pluck. His closing paragraph must suffice:

"I am not to fight the battles of my fathers, but of my boys. I am not to vindicate the yesterday, but to encourage the tomorrow. I may send myself on, but never back on the summit of this hour, give me nerve for the next." This is the language of the great Methodism whose outlook is toward the sunrises and the destinies. His sister Methodism, the Sun, crossed with your million stars! Hail, royal priesthood, whose feet are beautiful upon the mountains! Hail, fathers of a noble line whose descending mantles still are charged with power! Hail, spirit of fraternity, as we have sat with you in the mornings, and we walk with you in death! I bring you, dear brethren, the blessing of our people; you have the blessing of our God."

In its expressions of fraternal feeling, Dr. Bristol's address was sincere, tender, almost pathetic, and we were pained that at its close Bishop Keener should rise and say:

"Now as to fraternity — Ah, my brethren, mighty ashes sleep in the North, and sleep in the South, awaiting the resurrection man. And when that trumpet sounds, there will be true fraternity. We are willing to wait till then."

Surely, here the ghosts of dead issues, unloosed from their grave-clothes, stalk abroad, to mock by their mutterings our overtures of peace, good-will, and full fraternity; and we regret that the senior Bishop of that great church, on such an occasion when severe difficulties would have been more respectful and dignified, should summon them up, by the mouth of his words.

Fraternity! Such is the fraternity of the steel-gloved hand and the iron-clad heart!

Hon. R. E. Patterson's speech was brief, but sensible, clear and strong. He, too, pleaded for organic unity of our common Methodism, and Bishop Keener again replied in words that would far better have been said. We are loth to believe that the Methodist Episcopal Church, South, would endorse his sentiments.

It has been voted to offer a prize of \$300 each for the two best catechisms which shall be prepared — one for the children, and the other for the youth. Past efforts to secure such catechisms as shall be satisfactory have failed.

The Conference has decided to have two Church Extension secretaries instead of one.

The committee on Episcopacy submitted a report to the effect that the salaries of the Bishops be increased from \$3,000 to \$3,600, including traveling expenses. The report provided, also, that the widow of a bishop shall receive the full \$3,600 on the year of his death, and \$1,000 annually as long as she shall live. This report was final, and settles the matter at least for a quadrennium.

It was resolved: "That the committee of fifteen on the spiritual state of the church, be directed to take up the use of tobacco and opium by the members of the church, and especially by traveling preachers, and report to this Conference

some suitable deliverance upon these subjects."

The Conference is saying with the Emperor Augustus that he would pay his creditors at the Greek Kalends.

As the Greeks had no Kalends, the phrase really meant that he would pay them the "next day after never."

That is just the day when it will be profitable for you to purchase a cheap bookcase. If books are worth having at all, they are worth proper care. The best bookcases only a trifles more than the cheapest, if you know where to purchase. Our advice to the reader is that wherever he may afterward purchase, he should visit, first of all, Paine's furniture warerooms on Canal street, as all styles can there be seen and you can purchase intelligently after seeing their large assortment.

objects." Indefinite postponement was the sudden fate of this resolution; and no wonder, when the greater part of the members of the Conference use tobacco, and have provided for them in the basement of Centenary Church, where the Conference is held, a smoking-room."

It was voted not to put the two colleges of the Colored M. E. Church of America under the care of the Mission Board, although it was decided to aid them as far as possible.

A majority report of the committee on Temperance was against making it obligatory to use unfermented wine at the sacrament of the Lord's Supper. A long, vigorous, and general report of this committee on Temperance was unanimously adopted, one paragraph of which will give an idea of it:

"We are emphatically a prohibition church. We stand out square and before the whole world in our anti-slavery theory, and for the most part in practice, for the complete suppression of the liquor traffic. We offer no compromise to, and seek no terms from, a sin of this heinous quality. We are opposed to all forms of license of thin intensity, and to the sale of beer, wine, and porter. We believe the law should be strict enough to prevent the growth of the liquor traffic."

The committee on Sunday-schools reported in favor of organizing Young People's Leagues, and also of publishing a weekly periodical or newspaper at Nashville for them. The committee on Education advised the formation of a Board of Education, and presented a constitution for it.

The committee on Missions voted non-concurrence on the matter of Deaconses, believing, perhaps, as does Bishop Keener, who said: "We found an easy route for making them; we simply marry a deaconess to a deacon, and it is done."

Strong resolutions against the Louisiana State Lottery and other lotteries were adopted.

The committee on Itinerary reported concurrence on a resolution prohibiting the ministers from marrying divorced persons, "except in the case of innocent parties who have been divorced by the one Scriptural cause."

Through the committee on Publishing Interests it was reported that the available assets over and above all liabilities are estimated to be worth the handsome sum of \$560,739.75." The Christian Advocate shows a balance in its favor of \$1,858.53; the Quarterly Review a balance against it, for the year ending March 31, 1890, of \$1,276.63; the Sunday-school periodicals report a net gain of \$38,509.54.

After a useless effort to recompute the report of the committee on the Spiritual State of the Church, on Worldliness, it was adopted. It took uncompromising ground against trying to make godliness and worldliness.

The house of Bishop of the Protestant Episcopal Church sent a communication to the Conference, asking it to appoint a commission to confer with the Protestant Episcopal Church, looking toward a union of the different wings of Protestantism into one grand army.

By taking Hood's Sarsaparilla, which is the remarkable cure it has accomplished, it proves itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to foot. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy."

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